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THE SPIRIT OF THE MINISTRY.

WE would earnestly commend the following extracts from a Sermon of Massillon, with the above title, to the attention of all young men who are looking forward to the work of the gospel ministry. That separation from the *spirit* of the world, which is absolutely essential to a true consecration to this sacred work, cannot be too early nor too thoroughly considered and understood. If some of the terms and expressions employed by the writer carry an allusion to a class of temptations and dangers from which it may be hoped that evangelical ministers in our country may be in a great measure free; still there is no part of the article which will need to be passed over for the want of a profitable application, so long as the world, in so many forms, is made an instrument of degrading the piety and enfeebling the zeal of the servants of Christ.

"The Spirit of the Ministry," says Massillon, is a Spirit of Prayer—of Mourning—of Labor—of Zeal—of Knowledge—of Piety.

1. A Spirit of Prayer.

Prayer is the ornament of the ministry, the most essential duty of a minister, the soul of all his functions. Without prayer he is no longer of any use in the ministry—of any service to Christians. He plants, but God does not give the increase; he preaches, but his words

are as sounding brass; he recites the praises of the Lord, but his heart does not join in them, and he honors God but with his lips. In one word, without prayer, a minister is without soul and without life, all whose labors in the vineyard of the Lord are but like the mechanical movements of an inanimate machine. It is then prayer alone which constitutes the strength and success of his different services; and he ceases to be acceptable to God or useful to man, as soon as he ceases to pray. In prayer consists all his consolation; and his functions become to him like the yoke of a hireling—like hard, burdensome, and painful tasks, if prayer neither alleviates their burden, solaces their pains, nor consoles him for the little success attending them.

Now prayer supposes a pure spirit, a spirit free from those vain and dangerous images which pollute the soul, or obscure its light; it supposes a mind replete with spiritual ideas, and familiarized to meditation on divine truth—a mind which departs from its proper employments, when it is necessary to turn its attention to the perplexing and unprofitable cares of the world, and which easily resumes, when again quitting

these cares, the thought and the recollection of those eternal truths from which it had been diverted. Prayer supposes a tranquil heart, in which the most lively sentiment is that of holy love to God, and gratitude for his mercies; a heart accustomed to spiritual enjoyments—timid, delicate, watchful—always guarded against sinful impressions—always attentive to abstain from every thing which can abate its delightful intercourse with the Lord. This is what the spirit of prayer requires.

2. The Spirit of our Ministry is a Spirit of Mourning.

We are those ambassadors of peace, of whom the prophet speaks, who ought to weep bitterly, because the ways of righteousness lie waste; hardly any one walks in the way which conducts to life; the covenant has become unprofitable; and the Lord seems to have cast away his people. "The ambassadors of peace shall weep bitterly. The high ways lie waste; the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man."* Yes, my brethren, we ought to be men of grief; and to mourn incessantly, between the porch and the altar,† for the scandals which dishonor the Church, and expose it to the derision of the wicked.

Samuel, after the fall of Saul, retired and passed the rest of his days in lamenting the unhappy destiny of that prince. Jesus Christ, the chief shepherd and the model for others, seeing Jerusalem hardened in blindness, and upon the point of ruin, wept over it; and he could not refrain his tears at the sight of Lazarus when dead, because in him he discovered the image of a soul spiritually dead. Our compassion should be excited by the miseries and vices of our fellow men; we ought to have the feelings of a mother towards them. Indeed, my brethren, whilst

there are sinners upon earth, sorrow and mourning will be the lot of faithful ministers.

Now, can you unite this spirit of mourning with the vain cares and unprofitable amusements of the world? I ask you, what is the object of men of the world in all their occupations? Pleasure. You cannot therefore associate with such men without being either witnesses, or approvers, or accomplices of their pleasures. Though you should be but witnesses, can a minister of Christ familiarize his eyes to objects which ought to pierce his heart? Can he amuse himself with them? The primitive Doctors of the church forbid Christians the sight of gladiators, believing that the disciples of the mild and charitable Jesus could not innocently feed their eyes with the blood and death of those unfortunate persons, and derive a cruel pleasure from a sight which ought to inspire them with horror, and make them deplore the lot and the eternal ruin of those unhappy victims.

3. The Spirit of our Ministry is a Spirit of Labor.

The church of which we are ministers, is a vine—a field—a harvest—an edifice, which is building and which should grow every day—a holy warfare; these are all terms which suppose care and fatigue, they are all symbols of labor and application. A minister is placed in the church, like the first man in the terrestrial paradise, "to dress it and to keep it."* He is accountable for his time to the people of his charge. All, therefore, that he employs in vain and useless intercourse with others, except for necessary relaxation; all the days, all the moments which he suffers to be lost in the uselessness of worldly society—in amusements and dissipation, are days and moments which ought to have been devoted to the sal-

* Isaiah xxxiii. 7, 8.

† Joel ii. 17.

* Genesis ii. 13.

vation of his fellow men; and for which they will demand an account of him before the tribunal of Jesus Christ. By ordination he becomes a public minister; the people acquire a real right over his person, his leisure, his occupations, his talents. These are consecrated goods, which form, as it were, the patrimony of the people; he is but the depositary of them, and can no longer dispose of them according to his own inclination. As soon then as he abandons the employment connected with his office, he proves himself unworthy of it; he ceases to be a minister, from the moment that he ceases to be laborious; and he passes, in indolence, or in vain amusements, always improper and often dangerous, that time which ought to be devoted to the salvation of his people.

An indolent and worldly minded minister is, therefore, the most useless and the most unoccupied man upon earth; he alone, all whose moments are so precious, whose duties are so serious and so numerous, whose cares ought to increase as the vices of men multiply—he alone has no employment among men; passes his days in a continual void—in a circle of frivolous inutilities; and that life which ought to be the most occupied, the most loaded with duties, the most respected, becomes the most empty and the most despicable life that is seen in the world.

I am sensible that great zeal and firmness are necessary to enable us to break the bonds of flesh and blood; and to interdict ourselves almost all intercourse with a world with which we are connected by so many ties; and to which our own inclinations draw us. But this furnishes me with a fourth reflection, as a new proof of the truth of which I wish to convince you.

4. I say then, in the fourth place, that the Spirit of our Ministry is a Spirit of Zeal and Firmness.

It is our duty to exhort, to correct, to reprove, “in season and out of season.” We ought to bear our testimony boldly against public sins and abuses. The face of a Christian minister ought not to blush for the ignominy, which indulgences, unbecoming his character, never fail to produce; he bears, written upon his forehead, with much more majesty than the High Priest of the law, “the doctrine and the truth;” he ought to know no one according to the flesh. He who, by the imposition of hands, has been set apart to the holy ministry, should manifest an heroic disposition, which elevates him above his own weakness,—which infuses into him noble, great, generous sentiments, and such as are worthy his elevated calling,—which raises him above fears, hopes, reputation, and opprobrium, and above every thing which influences the conduct of other men.

Admitting that, when you first go to mingle with worldly scenes, you may intend not to be seduced from the path of duty; admitting that you at first possess sincerity, firmness, and courage; you will soon deviate from them. Those ideas of zeal and firmness against vice, with which you enter into the world, will soon grow weaker; intimacy with the world will soon make them appear to you unsocial and erroneous; to them will succeed ideas more pleasant, more agreeable to man, more according to the common manner of thinking; what appeared zeal and duty, you will regard as excessive and imprudent severity; and what appeared virtue and ministerial prudence you will consider as unnecessary singularity. Nothing enervates that firmness becoming the ministerial character like associating freely with men of the world. We enter, by little and little, and without perceiving it ourselves, into their prejudices, and adopt the excuses and vain reasonings to which they have recourse

to justify their errors; by associating with them we cease to think them so culpable; we even become almost apologists for their effeminacy, their idleness, their luxury, their ambition, their passions; we accustom ourselves, like the world, to give to those vices softer names; and what confirms us in this new system of conduct is, that it has the approbation of men of the world, who give to our cowardly compliance with their customs the specious names of moderation, greatness of mind, acquaintance with the world, a talent to render virtue amiable.

5. In the fifth place, the Spirit of our Ministry is a Spirit of Knowledge.

"The lips of a priest," says the Spirit of God, "should keep knowledge."* We are ordered, like the prophet, to devour the sacred volume of the law, notwithstanding the bitterness of laborious study; we must nourish ourselves with spiritual food by the sweat of our brow; and adorn our souls with the law of God as the Jewish priests did their garments. Ministers of religion are compared, by an eminent Father, to those two great luminaries which God at first placed in the firmament. They are to preside over the day and over the night;—over the day, by guiding the faith and piety of believers;—over the night, by enlightening the darkness of error, infidelity, and false doctrine. They are the interpreters of the law,—the teachers of the people,—the seers and prophets, appointed to enlighten their doubts, or to make known to them the will of the Lord.

Now, judge whether it is possible to unite dissipated and worldly manners with the conduct becoming such a great and dignified office. Knowledge is not to be considered as one of those rare gifts which God distributes to whom he will, and with which all are not favored;

it is an essential—an absolutely necessary talent for the ministry. The Apostle, having enumerated the different gifts which God bestowed upon the rising churches, and remarked that some were prophets, others had the gift of tongues, and others the power of healing diseases, and working other miracles, adds that many were established as "*Pastors and Teachers*,"* (He does not separate these two titles, because one is a necessary attendant upon the other.) Now, nothing is more fatal to a taste for useful knowledge than a familiar intercourse with the scenes of the world. Order, retirement, and recollection are necessary for study; continual dissipation and interruption relax the fervor of the mind and destroy all relish for close application.

6. In the last place, the Spirit of the Ministry is a Spirit of Piety.

By this spirit of piety I mean not only good morals, but that purity of heart, that tenderness of conscience, that taste for divine things, which simply the appearance of evil disturbs. Such a spirit of piety is the soul of our ministry, and on this depends all its success. We are continually conversant with holy things; temples, altars, the holy mysteries, spiritual songs, the word of life;—it is in the midst of these great, these divine objects, that we pass our days; all our occupations relate to objects, in the view of which angels themselves tremble.

Now, my brethren, a serious consideration of these things could not fail to make the most pious distrustful of themselves, and sensible of their need of continual assistance from God. What a life of prayer, of retirement, of circumspection, of faith, of rigorous government of the passions, is necessary to prepare us for such services? A minister of religion ought not to indulge himself in

* Malachi ii. 7.

* Ephesians iv. 11.

any thing which he cannot carry to the sanctuary, any thing which would be unbecoming in that place. He certainly ought not then to carry thither dispositions, affections, and desires which are common and worldly. It is necessary that the fire of divine love should purify his heart and raise it from a common to a holy and elevated state ; in a word, as nothing is greater and more sublime than his functions, so nothing ought to be purer and more sublime than his piety.

Will you then think of going from an assembly of pleasure to the house of God ? Will you go to invoke a blessing from God, with the same mouth with which you have just pronounced vain and trifling words ? Will you attempt to administer Christian ordinances with a mind filled with frivolous and indecent images ? Instead of elevating your minds and hearts on high, will you suffer them to dwell upon the mean objects of the world ?—upon objects unworthy of occupying the attention of a wise man, at any time, and much more of diverting a minister of Christ from an attention to the sacred duties of his office ?

But further, a worldly, and dissipated life is inconsistent not only with that piety which we ought to possess when officiating at the holy altar, but also with that grave and edifying conduct which is necessary to prepare us for all the functions of the ministry, and without which we cannot expect success. If, my brethren, you associate freely with men of the world, with what propriety can you speak of avoiding the world,—of the dangers to which people are there exposed,—of the necessity of prayer, and recollection, and watchfulness,—of the eye which must be plucked out, when it becomes an occasion of offence,—of the account which we must render for every idle word,—and of all those mortifying maxims so foreign from

your manners, and so unknown to the world ? With what an air of coldness and dryness must you appear ? The holy truths of Salvation come but with regret, and with an air of constraint, from a mouth accustomed to frivolous and worldly conversation. To imitate the Apostle, in preaching Christ crucified with success, we must, like him, be attached to the cross of Christ ; to affect the heart, there must be expressions which proceed from a heart that is itself affected. Without this you will be in the Christian pulpit, like those mercenary declaimers, who formerly made a parade of their eloquence, in the public schools of Rome and Athens, upon vague and indifferent subjects, which interest neither the hearers nor the speakers ; you will make of the ministry of the word a vain exercise of parade and ostentation,—a spectacle for the world ; and not a serious instruction for sinners ; you will seek the applauses of your hearers, rather than their conversion,—your own glory rather than that of Jesus Christ,—yourselves rather than the salvation of your fellow men.

These consequences of a worldly life may make you tremble ; but they are inevitable ; an intercourse with the world sooner or later leads to them. And besides, do you consider as nothing the stumbling block which, by such a life, you will throw in the way of your fellow men, and the grief which you will occasion to good people ? What ! Shall you be continually seen in the midst of the pleasures and vanities of the world, and will the world, in favor of you alone, not take offence at this ? And will you not, by such conduct, greatly afflict your brethren who are faithful, and all those who are friends to the cause of truth and righteousness ?

But our functions themselves, you will say, necessarily draw us into an intercourse with men of the world. True, but we shall rarely be there when we

are there only on this account. When we have no object but to conduct souls to Christ, we shall show ourselves only to point out to them the way. The moment they have found it, and can go without us, we shall conceal ourselves, become eclipsed, and enter again into the darkness and safety of retirement. Like that star which conducted the Magi to Christ, and which was a type of pastors; it showed itself as far as Bethlehem, whither it was to conduct those Sages of the East; but the moment they found, acknowledged, and adored the infant Saviour, it disappeared, became eclipsed, and entered again into the clouds of the firmament; its ministry was finished, and its appearance ceased with its ministry.

Therefore, my brethren, as you expect ere long to enter upon the public duties of the ministry, be on your guard against a taste for the world and its concerns. If you still cherish this fatal taste, be certain that this is a leaven which, if not destroyed, will one day corrupt the whole lump; and which will occasion your ruin. If this taste is so powerful that you despair of ever subjecting it to a sense of duty, take the world for your portion, before a holy engagement shall oblige you to separate from it for ever. Do not add to the damages of a worldly life the crime of appearing there with a sacred character, which ought wholly to remove you from it. Its seductions will be dangerous, even if the calling to which you may devote yourselves should make it your duty to appear there; judge then of the safety which you can promise yourselves, if you associate with the world in opposition to the commands of God, and against the rules of the holy profession which you have chosen.

The consciences of worldly men often condemn them for the injurious influence they exert upon the faithfulness of ministers.

Millennial Glory of the Church.

WE take the following from an Address delivered before a missionary meeting in the city of Philadelphia, in 1828, by Rev. Dr. Alexander, of Princeton.

"One thing which must undoubtedly precede this event, is the preparation of suitable instruments to evangelize the world. Men of the right spirit must be trained and disciplined for the service of the Lord, in sufficient numbers to bear the message of salvation to every nation under heaven. At present, therefore, it is evident that we are not prepared to carry the commission of our Lord into full effect, because the necessary instruments are wanting. But if the Great Head of the church intends that she shall achieve anything great in promoting this glorious cause, her attention will be turned, with great earnestness, to the business of searching out, and training up young men for the ministry. This will be felt by all Christians, to be a most important and solemn duty; and no promising candidate for the sacred office, will be prevented from proceeding in his preparatory studies, for want of the means of prosecuting them. It will be a favorable sign of approaching good when the number of faithful preachers of the gospel is multiplied.

But not only must the *number*, but the *qualifications* of ministers, also be increased. When God is about to accomplish a great work upon earth, men will be raised up, possessing the spirit of the apostles and primitive martyrs;—men who will not count their lives dear, nor be unwilling to seal their testimony with their blood, if the honor of their Lord should require such a sacrifice. Indeed, it is not reasonable to expect, that the conversion of the world will be achieved, without the shedding of blood. The grand adversary of God and man, will not relinquish his government of the world, without a struggle. Whenever the same spirit which actuated the first preachers of the Gospel, shall animate the breasts of missionaries, and when the strong holds of sin begin to fall before the spiritual weapons of the Gospel, Satan will come forth to the contest, with horrible rage; and the more, because he will know that his time is short. Know then, that as soon as ministers of the Gospel shall

be multiplied, and when they shall manifest a full devotion to Christ and his kingdom, then will there be good reason to augur that the triumph of the church is near."

Have these remarks, made by Dr. Alexander in 1828, become obsolete in 1844? Have the missionaries of the cross been so multiplied as now to inspire the hope of the speedy approach of the millenium? Is not the present aspect of things quite the reverse of this, so far as our own missions, both at home and abroad, are concerned? The insufficient supply of missionaries to meet the urgent demands at our foreign stations has, as is well known, engaged the attention of the American Board, at their successive meetings, for three or four years past. The following are some of the statements derived from the correspondence of our missionaries abroad, and presented at the meeting of the Board the year before last:

Writing from Western Africa, Mr. Wilson says, "We need, imperatively need, one or two missionaries to strengthen the missions in this vicinity. We are inadequate, totally so, to perform one half of the labor which devolves upon us. * * It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. We specify this number, not because we think it all, or the half, or even the tenth part of those who might be advantageously employed in building up the kingdom of Christ in this benighted land; but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could, upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character, for at least one hundred missionaries; almost the whole of which must, we fear, for many a long day, remain, as it has for centuries past, a scene of desolation and moral ruin."

For the Madura mission twenty-seven missionaries were asked years ago. Seven had been sent in 1842: and the missionaries said that the least which they could do was to beseech the Board to send forth the remaining twenty. These were not all perhaps, required to be preachers.

From Jaffna, Ceylon, the missionaries had written importunately for six fellow laborers; and three only had been sent.

At the meeting of the Sandwich Islands mission, in 1841, the missionaries decided that, at least, twelve preachers were imperiously called for to supply the present wants of that mission.

After the statement of these facts, with many others of the same kind, at the meeting of the Board in 1842, the following remarks were added by the Prudential Committee:

"With this view of the wants of the missions, and the calls of divine Providence to enlarge and strengthen them, no little importance is attached to the inquiries, From what source and to what extent, can missionary laborers be obtained? It has already been mentioned that no more than *four* missionaries and one female assistant missionary are now under appointment—a less number, it is believed, than at any annual meeting during the last twenty years; and the Committee have no information which would lead them to count upon more than that number of missionaries to be sent forth during the ensuing year. So that for this year, unless the Head of the Church shall, in a special manner, kindle up a missionary spirit in the hearts of young men just now entering the gospel ministry, reinforcing the missions will be wholly impracticable. Will this deficiency be compensated by the increased numbers who will come forward the year following? So far as the Committee have information from Theological Seminaries or other sources they are not aware that there are *five* who propose to offer themselves, during the year now commencing, as preachers to the heathen. Nor does the information they possess furnish a better prospect for any subsequent year. *The most alarming circumstance at the present time, bearing on the vigorous prosecution of the missionary work, is the anticipated want of an adequate number of able and devoted missionaries.*"

It does not appear that the apprehensions thus emphatically expressed, in 1842, had been much relieved during the subsequent year. During that year, (ending September 1843,) the Board had sent out only *three*

ordained missionaries. The subject of a deficiency in the number of candidates was again pressed upon the attention of the Board at the annual meeting at Rochester. In their paper on that subject the Prudential Committee say :

"It is high time for the friends of missions to look forward, and concern themselves on this point. Good missionaries are not to be made in a day. Admitting in the highest sense, that they are to be called of God to this work, and that their primary and most indispensable qualification is to be wrought by his Spirit, still, as we are not to expect miracles, the training in addition to this, must be a work of years. *What foundation shall we lay? What measures would a wise forecast lead us to adopt to meet the call which may, and we hope will, at no distant day be made for preachers to the heathen?*"

How important, in view of the foregoing facts, statements and appeals, does the branch of benevolent exertion appear, in which the Education Society is engaged! How important that it should receive a steady support; increasing too, in proportion to the increasing demands of the missionary work! When it is considered that nearly one half of the missionaries sent from this country to the foreign field, have been assisted in this manner to obtain the necessary qualifications for their work, and that a large proportion of the other half would never probably have been spared from the churches and missions of our own land, but for the same instrumentality contributing to supply their loss, the conviction will be clear, that without the vigorous efforts of this Society for years to come, the cause of Christ among the heathen cannot continue to be sustained even by the present number of laborers. The feelings of the missionaries abroad on this subject are painfully intense. This is manifest from the extracts already quoted from their communications to the Board; and which might have been extended so as to make this feature in them much more impressive.

We have reserved our space, however, for one or two interesting communications received at the Rooms of the Am. Ed. Society, from our brethren in the foreign field, in

which this aspect of the subject is distinctly presented.

The following is from a missionary at Jaffna, Ceylon, accompanying a donation of thirty dollars to the Society.

"I feel pained to hear that there is danger lest young men be discouraged by want of means from entering the gospel ministry. Among the heathen nothing can be done without *men*; and the blessed word of God seems likely to effect but little unless it be pressed home on the conscience and the heart by the living teacher. And if such can be sent, much of the world seems to be full as ripe for the harvest as it is ever like to be. Nay, there is much reason to fear that as the advance of light penetrates the dark and foolish systems of heathenism, a yet more obstinate infidelity will array itself against the gospel, if preachers be delayed."

Another missionary writes from India as follows. His letter is dated, Serroor, April 28, 1843.

"I know not how I can better express my sympathy for your much cherished Society in its present trying circumstances, than by sending you a donation. It is with grief that I hear of your pecuniary depression; and especially of the prejudices some good people have allowed themselves to cherish against the Society. Whether there are sufficient grounds for these prejudices or not, I do not presume to say. But certainly no one, without a good reason, can be justified in standing aloof from so important an auxiliary, in the great system of benevolent operations, which are the glory of the age. Withdraw from the vineyard of the Lord all the laborers the American Education Society has been instrumental in sending forth, and how many churches in New England would be left without a pastor; how many happy, flourishing congregations of the West, would hang their harps on the willows; and how many foreign stations would be deprived of the word of life!

"When I contemplate the vast field of moral ruins with which I am surrounded, calling loudly for hundreds of laborers; and at the same time, remember that there are scarcely any

young men now looking forward to the foreign field ; I turn my eyes to your Society, and weep that its efficiency is so much curtailed. Is it indeed true that many promising young men, who would soon have been prepared to proclaim the gospel at home and abroad, have been stricken from your lists, and compelled in some instances, probably, to renounce their high hopes of usefulness in the vineyard of the Lord ; and that others will be deterred from entering on a course of preparation for this work, for want of the encouragement your Society holds out ?

This subject comes home to my heart. Had it not been for the friendly aid of the American Education Society, one laborer at least, however unworthy he may be of the station, would never have entered this pagan land. Please accept the inclosed [\$10] as a thank offering, from one, who, as an individual, feels under the greatest obligation to your Society ; and who indulges the hope, that, through his instrumentality, some from among the heathen will rise up and call you blessed.

Letter from the West.

Arcadia, Mo., Dec. 1843.

Rev. S. H. Riddell, Sec. of A. E. S.

RESPECTED AND DEAR SIR,—Having in the course of my travels for a scientific purpose, traversed the desolate regions of the Great West for a distance of about 25,000 miles, and in my wanderings penetrated the gloomy recesses where the feet of the colporteur have never trod, it is with feelings of the deepest interest that I state to you in a word, my conviction of what constitutes the great want of this interesting portion of our country. How beautiful upon the mountains were the feet of the seventy disciples, as they bore the early tidings of salvation to the benighted Galileans ! Not less interesting, perhaps, are the visits of the pious colporteurs, penetrating the mists of ignorance, and scattering leaves from the tree of life for the healing of the

nations. May the Lord bless and prosper all such benevolent exertions. Would that I could say that these efforts are all that is necessary. But no : however excellent, they are only a part, and that the beginning. The farmers in this country must carefully fold their sheep at night, or they are soon destroyed by wolves. Just so the wandering sheep of the wilderness, visited and sometimes collected by the colporteur, when he leaves them, as he is forced to do, are soon scattered and lost. The shepherds' tents must be erected for the safety of these sheep and lambs, and in every tent there must be a faithful watchman. What then this vast region requires most of all, is a large number of ardently pious and *thoroughly educated ministers*. Not *half educated men*, but men "*thoroughly furnished*." Men tried and proved. Such as the American Education Society has furnished for the church. It is exceedingly important that these men have good theological libraries ; for here the flood tide of error is to be met, and the foundations to be laid for many generations. If then young men can be found to devote themselves to this work, will not the church arise in the strength that God has given her, and furnish the means for their education ? What is the sacrifice of money in comparison with the sacrifice of one's self ? Let the church then arise and assist them to build gold, silver, and precious stones, throughout the length and breadth of this great valley ; and not leave it for the great deceiver to monopolize the whole.

Yours most respectfully,

F. S.

P. S.—In respect to the means for sustaining ministers here, I may remark that parsonages can in a great many instances be obtained for ministers who are not afraid of a log-house, (and a

comfortable house it will be;) and all necessary provisions, except clothing and books, can be provided. Fifty dollars in money, in many places, might easily be raised, in addition, for the minister, and a house of worship built. But the men—the men are wanting.

F. S.

Correspondence with Students.

Letters are frequently received at the Rooms of the Society from some of our young men, in which they refer to the difficulties which they are compelled to struggle against in the prosecution of their course of studies. We have often wished that facts of this kind, which have come to our knowledge, could be spread before the Christian community. They would produce a conviction which no mere abstract statements can produce in relation to the claims of this object upon those who are in possession of this world's goods.

The following is from a joint letter, addressed "to the Secretary of the American Education Society" by the young men in one of the Colleges of New England; when the Society was paying only alternate appropriations.

REV. AND DEAR SIR,—At the last monthly meeting of the beneficiaries in this College, it was thought best, in view of our present necessities, to address you with respect to the next appropriation. The necessity of your Society's withholding, in part, its accustomed munificence from us, for the past year, has oppressed us exceedingly, and clouded in a measure our wonted prosperity. It has blinded our future prospects with uncertainty, and we are at a loss to know whereon to ground any hope of relief. We are not however in the least disposed to blame the officers of the Society, for not doing what their inability forbade; inasmuch as we are aware of most weighty and cogent reasons why the appropriations should be withheld. But should the same reasons continue to exist, and

another appropriation or two be withheld, the gripe of penury would be to some of us almost intolerable. Certainly the Christian community must know very little of the beneficiaries' struggles with poverty, even when they receive to the full extent of the expected funds; and much less do they understand the real and vital discouragements we experience, when half of those funds are for one year withheld. Our dependence is almost entirely placed upon the Education Society for our support. Indeed without its assistance many of us could not advance at all; for though we might *half* support ourselves in some other way, yet to fail in the other half, leaves us like a carriage without its wheels, and casts in our way insuperable difficulties. The beneficence of the Society has been the anchor of our hopes, and the strong cord, which, with our desires to do good, drew us from the fields, work-shops and counting-rooms, where we were once employed. We feel that words can never adequately express the obligations we are already under to the Directors of the Society, for the efforts they have unremittingly made, and the self denial they have ever cheerfully practiced in our behalf. The numerous obstacles, opposed by indigence, to our future usefulness, as far as they were able to accomplish it, have been removed; and our burdens, though heavy, they have been willing, in part to bear, when the accumulated debt of the Society must have weighed heavily upon them. We feel that to the Society, and most of all to that merciful God, who has ever sustained and blessed it, we owe lives of untiring zeal and usefulness; and we do hope and pray that eternity may disclose the welcome truth, that its benefits have not been bestowed in vain upon any one of us. We are willing to endure any trial, or practice any economy, however rigid, that shall the better fit us

for the enterprise, in which we have engaged. And trusting in God for his blessing, and in your Society for a continuation of its assistance, we hope faithfully to persevere, until we accomplish the end for which we have thus far prosecuted our studies.

The extract which follows, we take from the communication of a theological student about to return to his studies, after a year's interruption, spent in teaching, to obtain money to pay the debts contracted for college expenses. He did not receive assistance from the Education Society while in College.

"I take this opportunity to write," he says "that, if possible, when I return, I may find something that will enable me to live. *I have suffered much in my studies for the want of a few dollars.* If I could see the members of our churches congregated once, I think I could tell them a tale, that would unlock their liberality, and lead many to give to a few students, desiring to live for Christ, what they need. My soul has panted to preach the glad tidings of great joy—the blessed gospel. I know I am unworthy. Give me your prayers, especially for my health, for *I have injured it much, owing to my straitened circumstances.*"

From a theological student providentially enabled to dispense with further assistance from the Society,

DEAR SIR,—With the quarterly returns which I have this day made out to the Am. Education Society, I have concluded to make my last call on them for aid in preparing to preach the gospel. And such are my feelings of obligation to the Society, that I have taken the liberty in this manner, to express my gratitude to them for their beneficence. A kind Providence, within a few days, has permitted me an interview with a dear brother from the

far West, who has been preaching there for several years, and who has kindly loaned me the use of one hundred dollars, without interest, as long as I may need it. With this and my own industry, I hope to defray my expenses the coming year, and furnish myself in part with a library which I very much need. * * * I hardly know how to express my feelings of obligation and gratitude to the Society for their timely assistance repeatedly afforded me. Often when bills of debt honestly due, destitution of money, books needed, clothing, sickness and other troubles have combined to overwhelm my spirits and fill me with discouragement, have your quarterly appropriations come to hand just at the time when it seemed as though I could proceed no further without them. I have often been led to notice this fact, and have, I think, felt in some good degree that the relief came directly from the hand of God. When I have forsaken father and mother, and with reference to parental assistance father and mother have forsaken me, and by sickness I could not help myself, I feel that this Society under God has kindly taken me up, nourished and fostered me with tenderness and kindness. My best wishes I tender to the Society. May God ever bless and prosper it!

From a young man, in an early part of the course, compelled to relinquish the design of preparing for the ministry.

He refers to the decease of a brother, from whom he had expected some assistance; and then to the failure in his appropriations from the Education Society; in consequence of which events concurring, he says:

"I am compelled, though with extreme reluctance, to give up for the present the idea of becoming a minister of the gospel. Having this in view, I have studied and toiled for many years. It

has been the cherished object of my youthful days. But I must resign it. I hope I may still be enabled to devote myself to the cause of Christ, in some part of his vineyard. In regard to my connection with the American Education Society, I shall endeavor to refund the money received from it, as soon as I shall have settled myself in some business. Unless I should receive some offer of a situation soon, I think now I shall pursue the study of medicine, as I can do this with very little expense, comparatively, in my own town. I may, as a physician, *still occupy missionary ground*, if it please God."

The full meaning and sincerity of the writer in the last sentence, will be evident from a brief extract from a letter of an earlier date, in which he had expressed anxiety respecting his prospect of entering the ministry. In concluding his letter, he says :

"I comfort myself with the reflection that God reigns. The work is his; and if he has work for me to do, he will prepare me for it. *The gospel will be preached; the world will be converted to Christ*; whether I am employed or not. I desire an interest in your prayers; that I may be, not *almost*, but *altogether, wholly and heartily* devoted to God's service."

Response from Harmony Conference,

WORCESTER COUNTY, MASS.

The Harmony Conference, at their meeting, Oct. 24-5, assigned the evening of the 24th to the Anniversary of their Auxiliary Education Society. The Agent of the American Education Society, Rev. Joseph Emerson, addressed the audience, and was followed by Rev. Asa Bullard, Secretary of the Massachusetts Sabbath School Society. When Mr. Bullard closed, one of the pastors proposed to the Conference a Resolution, expressing approbation of the

American Education Society. Two other pastors had also prepared a resolution, which was more full. They read it. The mover of the first withdrew his, and seconded theirs; which was as follows :

Resolved, That the American Education Society, under its present regulations, has a just claim upon the confidence and prayers, and increased benefactions of the churches.

Four pastors then rose, successively, and urged the importance of sustaining this Institution. Two of them were among the oldest pastors present; each of whom said, that for some time, he had doubted about the Education Society, but that the present Rules of the Society were such as to remove those doubts, and that now he was ready to co-operate heartily in sustaining the cause. Rev. Mr. Wood, the venerable patriarch of Upton, was one of the two; the oldest pastor present, and the Moderator of the meeting. "Brethren," said he, "I do not rise to make a speech—but to show my *mutability*. I have felt coolly towards this cause; and, much as I love brother Emerson, I have not liked to see him come to my house on this business. But I never refused him my pulpit till to-day. To-day I did. I rise to take it back. He may come, when he pleases, and I will gladly open to him the door of my house, and the door of my pulpit."

At the request of the Moderator, the sense of the assembly upon the Resolution was taken by rising; and it was ordered by the Conference to be published.

Quarterly Meeting of the Directors.

The Quarterly Meeting of the Directors of the American Education Society was held at the Rooms, April 10, 1844. The Secretary presented the Quarterly Returns from one hundred and sixty

young men, at twenty different Institutions, accompanied by their requests for continued assistance from the Society; also applications, through the different Examining Committees, from sixteen young men, to be received anew. Of those renewing their applications, eighty-six are in Colleges, and seventy-two in Theological Seminaries. Two only are in preparatory schools; having been admitted before the recent alterations in the Rules. Of the new applicants, nine are in college, and seven in the theological course. Whole number, one hundred and seventy-six.

The Board voted to grant to each an appropriation of fifteen dollars; which was immediately forwarded.

An abstract of the Report of the doings of the Central American Education Society at New York, embracing the returns from the young men at the Institutions in New York and the Middle States, and at Lane Seminary, Cincinnati, was laid before the Board. They have granted appropriations this quarter to eighty-three young men in fourteen Institutions.

The whole number of students included in the above statement for the quarter, is two hundred and fifty-nine; and the number of Institutions thirty-four.

Twenty-eighth Anniversary.

The Twenty-eighth Anniversary of the American Education Society will be celebrated, in the city of New York, on the evening of Thursday, May 9th, 1844, at half past seven o'clock. The public exercises of the Anniversary will be held in the Broome Street Presbyterian Church, (Rev. Dr. Adams's,) the same in which the Special Meeting of the American Board in 1842 was held; and which from its central location in the city, and the beautiful manner in which it has been refitted and enlarged

during the last year, will furnish the best accommodations which could be desired for the occasion. An abstract of the Annual Reports of the Treasurer and of the Directors will be presented, and addresses made.

The Annual Meeting of the Corporate and Honorary Members of the Society, for the election of Officers and the transaction of any other business which may come before it, will be held in the afternoon of the same day. Due notice will be given of the time and place.

FUNDS.

Receipts for the April Quarter, 1844.

INCOME FROM FUNDS	201 40
LOANS REFUNDED	930 00

LEGACIES.

Athol, Ms. Mrs. Persis Goodell, by Dea. E. Goddard, Exr.	107 50
Brookline, Ms. Mr. Thomas Aspinwall, by Geo. Griggs, Esq. Exr.	500 00
Hingham, Ms. Miss Rachel Ripley, by Solomon Lincoln, Esq. Exr.	300 00
Milford, Ms. Mrs. Joanna Stearns, by the Exr.	100 00
Topsfield, Ms. Miss Deborah Peabody, by Mr. J. R. Peabody, Exr.	10 85
W. Springfield, Ms. Rev. Jonathan L. Pomeroy, by Hon. Lewis Strong, Admr.	625 00—1,643 35

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.

Boston, Soc. of Rev. Mr. Aiken, Park St.	129 65
" " " " Elagden, Old South	170 49
" " " " Do. A lady, by Hon. S. T. Armstrong	30 00
" " " " Winslow, Bowdoin St.	202 04
" " " " Adams, Essex St.	250 82
" " " " Rogers, Winter St.	169 38
" " " " Phelps, East Boston	21 85
" " " " Kirk, Mt. Vernon	268 81
" " " " Patton, South Boston	48 47
" " " " Dr. Jenks, Green St.	15 25
A friend, by Rev. J. Emerson, Agt.	1 00—1,307 76

ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Salem, A friend, by Rev. N. Adams	25 00
Marblehead, Soc. of Rev. Mr. Niles, by Rev. J. Emerson, Agt.	100 00—125 00

ESSEX COUNTY NORTH.

[Col. Eben'r Hale, Newbury, Tr.]	
Andover, Chapel Cong. by Prof. Emerson	84 50
Amesbury, (West) Soc. of Rev. Mr. Smith	29 73
Newburyport, Soc. of Rev. Dr. Dana	5 00
Soc. of Rev. Mr. Marsh, an indiv.	15 00
" " " " Stearns	70 83
" " " " Dimmick	95 35—157 18
Ladies Ed. Circle, 1st Pres. Ch. by Miss M. C. Greenleaf, Tr.	20 18
West Newbury, Thanksgiving collection, Soc. of Rev. Mr. Edgell	7 62—329 21

EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Mr. William Howe, Jr., Tr.]	
Ware, Soc. of Rev. D. N. Coburn	13 50

EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

<i>Upton</i> , Soc. of Rev. Benj. Wood, by Mr. E. Stoddard	17 87
<i>Uxbridge</i> , Evan. Ch. and Soc.	20 00
<i>Westboro'</i> , Soc. of Rev. Charles B. Kittredge, by Mr. Jas. Leach	88 13—126 90

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

<i>Palmer</i> , Soc. of Rev. Moses K. Cross	10 00
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HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

<i>Northampton</i> , Ben. Soc. 1st Parish	47 00
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MIDDLESEX COUNTY.

<i>Brighton</i> , Soc. of Rev. John R. Adams, by Rev. J. Emerson, Agt.	56 00
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SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Rev. George E. Day, Marlboro', Tr.]

<i>Holliston</i> , Soc. of Rev. T. D. P. Stone, \$40 of which to const. him an H. M. by Mr. Chas. Marsh	65 68
<i>Hopkinton</i> , Soc. of Rev. John C. Webster	43 50
<i>Sherburne</i> , Soc. of Rev. Edmund Dowse	21 37
<i>Southboro'</i> , Soc. of Rev. Mr. Rawson, by Mr. J. S. Parker	11 25
<i>Sudbury</i> , Soc. of Rev. John Ballard, by Mr. Brown	12 00
<i>Unionville</i> , Soc. of Rev. John Haven, by Mr. C. Shepard	52 50—206 30

NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

<i>Braintree</i> , Soc. of Rev. Dr. Storrs	15 30
<i>Roxbury</i> , Soc. of Rev. A. C. Thompson, by Dea. J. Clap	101 00—116 30

OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

<i>New Bedford</i> , Soc. of Rev. Robert S. Hitchcock, to const. him an H. M.	44 00
<i>Trin.</i> Soc. to const. Rev. David Dyer an H. M.	40 00—84 00

RELIGIOUS CHAR. SOC. MIDDLESEX NORTH AND VICINITY.

[Dea. Jona. S. Adams, Groton, Tr.]

<i>Leominster</i> , from the Association	7 02
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WORCESTER CO. CENTRAL ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]

<i>Dudley</i> , Soc. of Rev. Dr. Bates, by Mr. P. Bemis	3 24
<i>Holden</i> , Soc. of Rev. W. P. Paine	43 09
<i>Milbury</i> , Soc. of Rev. S. G. Buckingham, by Dea. N. Goddard	10 79
<i>Northboro'</i> , Soc. of Rev. Wm. A. Houghton	14 60—70 72
(The above by Rev. J. Emerson, Agt.)	

EDUCATION SOCIETY IN WORCESTER CO. NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

<i>Lancaster</i> , Soc. of Rev. Charles Packard, by Rev. J. Emerson, Agt.	6 00
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RHODE ISLAND STATE.

<i>Providence</i> , Soc. of Rev. Dr. Tucker, Ladies 76 56, Gent. 158,	234 56
Rev. Mr. Leavitt's Soc. an indiv.	10 00
Rev. Mr. Waterman's Soc. two indiv.	2 00
Grace Church, an indiv.	2 00
High St. Soc. a few indiv.	13 50—262 06
\$5,541 62	

MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

<i>Bath</i> , North Cong. Ch. and Soc.	43 00
<i>Calais</i> , Soc. of Rev. S. H. Keeler	18 81
<i>Falmouth</i> , Ch. and Soc. Rev. J. Sewall, bal. to const. Rev. Albert Cole an H. M.	31 00
<i>Hallowell</i> , Cong. Ch. and Soc.	44 37
Mrs. Sophia Bond, to const. Rev. Jonas Burnham an H. M.	40 00
Rufus K. Page, Esq. on acct. Tem. Sch. 1842-3,	100 00—184 37
<i>Sanford</i> , Cong. Ch. and Soc.	13 00
<i>Winthrop</i> , A female friend	2 00
\$292 18	

NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

<i>Concord</i> , Soc. of Rev. Nathaniel Bouton	8 48
<i>Gilmanton Centre</i> , Cong. Ch. and Soc. by Mr. Adams	7 75
<i>Hillsboro' Centre</i> , Soc. of Rev. Geo. W. Adams	4 00
<i>Hopkinton</i> , From two individuals, by Rev. A. Nash, Agt.	6 00
\$26 23	

NORTH WESTERN BRANCH.

[Joseph Warner, Esq., Middlebury, Vt., Tr.]

<i>Barre</i> , Soc. of Rev. Andrew Royce, in part to const. him an H. M.	17 84
Mrs. Mahala Wheaton, bal. for do. by F. F. Merrill, Esq.	30 00—47 84
<i>Berlin</i> , Collection, in part	8 81
<i>Bradford</i> , Cong. Ch. and Soc. by H. Hale, Esq. Tr.	25 00
Bequest of Rebecca Miller, dec'd, by Peter Starr, Exr.	42 80—57 80
<i>Brandon</i> , Collection	23 91
<i>Bridport</i> , do. in part	10 00
<i>Castleton</i> , A contribution 18 78, Dea. Dennison 2,	20 78
<i>Dorset and Rupert</i> , A few individuals	10 35
<i>Fair Haven</i> , Collection	21 82
<i>Manchester</i> , do. in part	35 45
<i>Middlebury</i> , Cong. Ch.	151 11
<i>Middletown</i> , A few individuals	6 89
<i>Montpelier</i> , Soc. of Rev. John Gridley, in part	48 66
<i>Orwell</i> , Soc. of Rev. Rufus S. Cushman, to const. him an H. M.	40 00
<i>Pittsford</i> , Subscriptions	43 73
<i>Poultney</i> , do. in part	5 50
<i>Poultney</i> , (East) Cong. Ch. and Soc.	11 00
<i>Rutland</i> , Collection, in part	16 00
<i>Tinmouth</i> , Two individuals	2 00
<i>Vergennes</i> , Soc. of Rev. H. F. Leavitt	58 22
<i>Waterbury</i> , An individual	5 00
(The above by Rev. A. Nash, Agt.)	
\$634 87	

CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

<i>Colchester</i> , Coll. in 1st Soc. by F. Morgan, Esq.	37 00
<i>East Windsor</i> , Friends in Soc. of Rev. Mr. Bartlett	3 00
<i>Enfield</i> , Coll. in Soc. of Rev. Mr. Robbins, by Dea. E. Parsons	30 00
<i>Griswold</i> , Coll. in 1st Ecc. Soc. by C. E. Leonard	35 00
<i>Hartford</i> , Gent. Asso. in Centre Ch. and Soc. 337, Ladies do. by Miss E. Bunce, Tr. 137 80,	474 80
Do. North Soc. by Dea. Allen, 164 88,	
Ladies do. by do. 62 12,	227 00
Coll. in South Soc. by W. W. Goodwin, and Rev. J. Emerson, Agt.	48 88—750 68
<i>Meriden</i> , Soc. of Rev. George W. Perkins	24 66
<i>North Haven</i> , Ch. and Cong. by Mr. L. Ray	15 86
<i>Plymouth</i> , 1st Cong. Soc. an individual	50
<i>Tolland</i> , Coll. in Cong. Soc. in part, by Rev. A. Marsh	6 00
<i>Winsted</i> , Coll. in do. by Rev. T. M. Dwight	20 00

(Most of the above by Rev. J. Emerson, Agt.) \$922 70

CENTRAL AMERICAN EDUCATION SOCIETY.

[William A. Booth, Esq. New York, Tr.]

<i>Bleeker-st.</i> Ch. a balance 66, Mr. Wilbur 12,	78 00
Do. Female Asso. by Mrs. C. N. Talbot	63 50
<i>Smithfield</i> 1 50, Port Gibson, Col. Loomis 20 60,	22 10
<i>Lexington</i> , Ky. James Todd 10, S. Putnam 1,	11 00
<i>Orange</i> , N. J. 2d Ch. 25, Sundry sums rec'd 368 08,	393 08
\$567 68	

PHILADELPHIA EDUCATION SOCIETY.

[George W. McClelland, Esq. Philadelphia, Tr.]

<i>J. Ashmead</i> 3 50, Western Ch. Phil. 15, Wilmington, 1st Ch. a bal. 22 25,	40 75
<i>Kensington</i> , 1st Ch.	21 47
<i>Philadelphia</i> , in part	1,012 00
\$1,074 22	

UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Carlisle 50 50, Springfield 8, Westford 10 43, Middlefield 3 05,	71 98
Cooperstown 19 17, Malone 7, Vernon 9, Marshall 6 50,	41 67
Waterville 12 75, Cash 50c. New Hartford 35 98, Rev. A. Cram 5,	54 23
Rome, 1st ch. 40 12, P. Chandler 10, Mexico 1, Volney 2 28,	53 40
Oswego Presbytery 2 28, Oswego, 1st ch. 21 21, 2d ch. 15,	38 49
Hannibal 2, Fulton 30 01, Utica, 1st ch. 41 15, Camden, 14 04,	87 20
Lysander 30, Syracuse, Pres. ch. 32 19, Cong. ch. 16 75,	78 94
Oriskany Falls 4 25, Oneida Asso. 4 31, Clinton 3 37,	11 93
Ira 1 04, Wolcott 3, Genesee 33 49, Southport 1 25,	59 68
	\$477 52

Whole amount received, \$9,537 02.

Clothing received during the Quarter.

Boston, A Lady of Essex St. Ch. sundry articles, consisting of a coat, shirts, hks, stocks, boots, &c.
 Holden, Ladies of the Soc. of Rev. Mr. Paine, by Rev. J. Emerson, Agt. 12 shirts, 8 pair socks, collars, &c.

Quarterly
List of Ordinations and Installations.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

MAINE.

ALPHA MORTON, Cong. ord. pastor, Temple, Feb. — 1844.
 W. T. SAVAGE, Cong. inst. pastor, Houlton.

NEW HAMPSHIRE.

WILLIAM B. JACOBS, Bap. inst. pastor, Claremont, Jan. 31.
 CHARLES TENNEY, Cong. ord. Evan. Gilmanton, Feb. 7.
 JOHN W. SHEPARD, Cong. inst. pastor, Merrimack, Mar. 7.

VERMONT.

WILLIAM G. T. SHEDD, Cong. ord. pastor, Brandon, Jan. 4.
 HORACE FLETCHER, Bap. ord. pastor, Townshend, Jan. 25.

MASSACHUSETTS.

JOSIAH KEELY, Bap. ord. pastor, Wenham, Dec. 25, 1843.
 JOHN WHITON, Cong. inst. pastor, W. Stockbridge Village, Jan. 3, 1844.
 ABIAH P. MARVIN, Cong. ord. pastor, Winchendon, Jan. 10.
 EDMUND BURKE WILSON, Unit. ord. pastor, Grafton, Jan. 10.
 CHARLES KENDALL, Cong. ord. pastor, Bernardston, Jan. 24.
 N. MEDBERRY, Bap. ord. pastor, Newburyport, Jan. 29.
 JOSEPH H. BAILEY, Cong. ord. pastor, Dighton, Jan. 31.
 HORACE D. WALKER, Cong. ord. pastor, East Abington, Feb. 15.
 FREDERICK JAMES, Cong. inst. pastor, Pelham, Feb. 21.
 JOSEPH H. TOWNE, Cong. inst. pastor, Boston, Feb. 28.
 EDWARD BEECHER, D. D. Cong. inst. pastor, Boston, March 13.
 CHARLES H. BRIGHAM, Unit. ord. pastor, Taunton, Mar. 27.

CONNECTICUT.

LAVALETTE PERRIN, Cong. ord. pastor, Goshen, Dec. 13, 1843.
 GEORGE THACHER, Cong. ord. pastor, Derby, Jan. 3, 1844.
 JOSEPH D. HUNT, Cong. ord. pastor, Saybrook, Jan. 31.
 JOEL S. DICKINSON, Cong. ord. pastor, Northfield, Feb. 28.
 HIRAM DAY, Cong. ord. pastor, South Cornwall, Feb. 28.
 JAMES KELBOURN, Cong. ord. pastor, Bridgewater.
 THOMAS TALLMAN, Cong. ord. pastor, Windham, (Scotland Par.) March 20.

NEW YORK.

J. B. ALLIGER, R. D. inst. pastor, Shawangunk, Dec. 13, 1843.
 E. D. WILLIS, Cong. inst. pastor, Walton, Dec. 27.
 CHARLES H. WILLIAMSON, Epis. ord. priest, New York, Jan. 7, 1844.
 WILLIAM S. FRANKLIN, Pres. ord. pastor, Genoa, Jan. 9.
 MARCUS SMITH, Pres. inst. pastor, Rensselaerville, Jan. 16.
 ELIHU BARBER, Pres. ord. pastor, Springfield, Jan. 23.
 JAMES R. DAVENPORT, Pres. inst. pastor, Castonville, Jan. 24.

CHARLES DOOLITTLE, Cong. inst. pastor, Middle Granville, Jan. 30.

REUBEN RILEY, Epis. ord. priest, New York, Feb. 4.
 WILLIAM E. KNOX, Pres. ord. pastor, Watertown, Feb. 14.
 B. B. BECKWITH, Pres. inst. pastor, Gouverneur, Feb. 14.
 ABRAHAM BLOODGOOD, Pres. ord. pastor, Little Falls, Feb. 22.
 GEORGE W. GRIDLEY, Pres. ord. pastor, Junius, Feb. 28.
 GEORGE P. VAN WYCK, R. D. inst. pastor, Deer Park, Feb. 28.
 — BOICE, R. D. inst. pastor, Claverack.
 HENRY DE KOVEN, Epis. ord. priest, New York, Mar. 3.
 CHARLES E. AVERY, Pres. inst. pastor, Weedsport, Mar. 6.
 TOWNSEND WALKER, Pres. ord. pastor, Baldwinsville, Mar. 13.

NEW JERSEY.

ELIPHAS FAY, Bap. ord. pastor, Rosendale.

PENNSYLVANIA.

JOEL E. BRADLEY, Bap. ord. pastor, Muncy, Dec. 25, 1843.
 DANIEL L. HUGHES, Pres. ord. pastor, Little Valley, Jan. 9, 1844.
 J. H. RITTENHOUSE, Pres. ord. pastor, Derry, Feb. 6.
 SAMUEL F. COLT, Pres. inst. pastor, Wyalusing, Feb. 21.

VIRGINIA.

JOHN W. M. WILLIAMS, Bap. ord. pastor, Norfolk, Feb. 27.

NORTH CAROLINA.

WILLIAM LINEBERRY, Bap. ord. pastor, Rocky River, Dec. 31, 1843.

GEORGIA.

WILLIAM B. STEVENS, Epis. ord. priest, Savannah, Jan. 7, 1844.
 JESSE M. JACKSON, Bap. ord. Evan. Sardis, Jan. 27.
 JOSEPH J. LOWDERMILK, Bap. ord. Evan. Freeman's Creek, Feb. 10.
 THOMAS F. SCOTT, Epis. ord. priest, Mason, Feb. 18.

ALABAMA.

JOHN C. FOSTER, Bap. ord. pastor, Grant's Creek.
 M. A. PATTERSON, Pres. inst. pastor, Pea River, Feb. 17.

MISSISSIPPI.

JAMES B. STRATTON, Pres. ord. pastor, Natchez, Dec. 29, 1843.

OHIO.

JOHN FAIRCHILD, Pres. inst. pastor, Newtown, Dec. 31, 1843.
 ELIPHALET Y. SWIFT, Pres. ord. pastor, Chillicothe, Jan. 10, 1844.
 JOHN P. CLEVELAND, Pres. inst. pastor, Cincinnati, Jan. 14.
 MOSES H. WILDER, Cong. inst. pastor, Medina, Feb. 14.
 URIAH T. CHAMBERLAIN, Cong. inst. pastor, Strongsville, Feb. 14.
 EDWARD LYON, Bap. ord. Evan. Circleville, Feb. 21.
 E. MILLHORN, Bap. ord. Evan. Salem, Feb. 21.

INDIANA.

JOHN H. DRUMMOND, Epis. ord. priest, New Albany, Dec. 1, 1843.

ILLINOIS.

REUEL M. PEARSON, Cong. ord. Evan. Grand Detour, Jan. 21, 1844.
 P. B. DRAKE, Cong. inst. pastor, Elk Grove, Feb. 22.

Whole number in the above list, 68.

SUMMARY.

Ordinations.....	45	Vermont.....	2
Installations.....	22	Massachusetts.....	12
	—	Connecticut.....	7
Total.....	68	New York.....	18
		New Jersey.....	1
		Pennsylvania.....	4
		Virginia.....	1
Pastors.....	56	North Carolina.....	1
Evangelists.....	6	Georgia.....	4
Priests.....	6	Alabama.....	2
	—	Mississippi.....	1
Total.....	68	Ohio.....	7
		Indiana.....	1
		Illinois.....	2

DENOMINATIONS.

Congregational.....	26	Total.....	68
Baptist.....	13		
Presbyterian.....	18		
Episcopalian.....	6		
Ref. Dutch.....	3	1843. December.....	9
Unitarian.....	2	1844. January.....	23
	—	February.....	24
Total.....	68	March.....	7
		Not specified.....	5

STATES.

Maine.....	2	Total.....	68
New Hampshire.....	3		

Quarterly List of Deaths of Clergymen.

MAINE.

JONATHAN BELDEN, *et.* 70, Cong. Hallowell, Jan. 3, 1844.
 GEORGE DAVIS, *et.* 25, Meth. South Berwick, Jan. 16.

NEW HAMPSHIRE.

JAMES H. RAYWARD, *et.* 38, Unit. Fitzwilliam, Jan. 12.
 CALVIN CUTLER, *et.* 52, Pres. Windham, Feb. 17.
 HUNTINGTON PORTER, *et.* 89, Cong. Lynn, March 7.
 SAMUEL PIERCE, *et.* 28, Atkinson.

MASSACHUSETTS.

SAMUEL NICHOLS, *et.* 45, Cong. South Reading, Jan. 5.
 JOSEPH CHICKERING, *et.* 63, Cong. Phillipston, Jan. 27.
 SILAS SHORES, *et.* 60, Cong. Shutesbury, Feb. 10.
 JOHN WILDER, *et.* 47, Cong. Charlton, March 4.
 ISAAC ALLEN, *et.* 72, Unit. Bolton, March 18.

CONNECTICUT.

JAMES NOYES, *et.* 79, Cong. Wallingford, Feb. 18.
 FREDERICK W. HOTCHKISS, *et.* 82, Cong. Saybrook,
 March 31.

NEW YORK.

DANIEL MARSH, *et.* 81, Pres. Jamesville, Dec. 13, 1843.
 JOSHUA LEONARD, *et.* 74, Unit. Auburn, Dec. 18.
 JOHN MORSE, *et.* 80, Cong. Otego, Jan. 3, 1844.
 WILLIAM D. STEAD, *et.* 44, Meth. Warrensburg, Jan. 6.
 WILLIAM TRUE, Covington, Feb. 29.
 CHARLES SHERMAN, *et.* 38, Meth. Troy, March 10.
 JOHN P. STORER, *et.* 50, Unit. Syracuse, March 17.
 REUBEN HARRIS, Meth.

NEW JERSEY.

JOHN BOQUA, *et.* 73, Meth. Upper Penn's Neck, Jan. 9.

PENNSYLVANIA.

ARCHIBALD CUNNINGHAM, *et.* 27, Meth. Philadelphia,
 Jan. 4.
 JAMES R. REILY, *et.* 55, G. Ref. York, March 18.

VIRGINIA.

SHADRACH T. AMES, *et.* 38, Meth. Pungoteague, Dec.
 20, 1843.

KENTUCKY.

WILLIAM JACKSON, *Epis.* Feb. 23, 1844.

OHIO.

LEVI LANKTON, *et.* 89, Cong. Marietta, Nov. 28, 1843.
 BENSON C. BALDWIN, *et.* 48, Cong. Medina, Jan. 11,
 1844.
 NATHAN CORY, *et.* 78, Bap. Frankfort.

INDIANA.

ANDREW S. MORRISON, *et.* 64, Pres. Madison, Jan. 5.

ILLINOIS.

AARON H. BONNEY, *et.* 33, Meth. Cass Co. Dec. 6, 1843.
 FREDERICK SOUTHGATE, *et.* 29, Quincy, Feb. 29, 1844.
 CALEB MORRIS, *et.* 72, Meth. Paw Paw, March 5.

Whole number in the above list, 33.

SUMMARY.

AGES.		STATES.	
From 20 to 30.....	4	Maine.....	2
30 40.....	4	New Hampshire.....	4
40 50.....	4	Massachusetts.....	5
50 60.....	3	Connecticut.....	2
60 70.....	3	New York.....	8
70 80.....	7	New Jersey.....	1
80 90.....	5	Pennsylvania.....	2
Not specified.....	5	Virginia.....	1
Total.....	33	Ohio.....	3
Sum of all the ages speci-		Indiana.....	1
fied.....	1,723	Illinois.....	3
Average age of the 30...37 1-2		Total.....	33
DENOMINATIONS.		DATES.	
Congregational.....	11	1843. November.....	1
Baptist.....	1	December.....	4
Presbyterian.....	3	1844. January.....	11
Episcopalian.....	1	February.....	6
Methodist.....	9	March.....	8
German Ref.....	1	Not specified.....	3
Unitarian.....	4	Total.....	33
Not specified.....	3		
Total.....	33		

GENERAL SUMMARY,

Of Ordinations & Installations for the year ending April,
 1844.

Ordinations.....	207	New Jersey.....	16
Installations.....	99	Pennsylvania.....	20
Total.....	306	Delaware.....	1
		Maryland.....	4
		Dist. Columbia.....	2
		Virginia.....	6
		North Carolina.....	3
		South Carolina.....	5
		Georgia.....	6
		Alabama.....	4
		Mississippi.....	1
		Kentucky.....	1
		Ohio.....	29
		Michigan.....	6
		Indiana.....	8
		Illinois.....	2
		Missouri.....	4
		Iowa Territory.....	1
		Total.....	306

OFFICES.

Pastors.....	231
Evangelists.....	26
Priests.....	32
Foreign Missionaries.....	10
Home Missionaries.....	6
Not specified.....	1
Total.....	306

DENOMINATIONS.

Congregational.....	94
Baptist.....	46
Presbyterian.....	104
Episcopalian.....	33
Reformed Dutch.....	13
German Reformed.....	1
Unitarian.....	13
Not specified.....	2
Total.....	306

DATES.

1843. April.....	7
May.....	24
June.....	23
July.....	17
August.....	23
September.....	28
October.....	45
November.....	42
December.....	26
1844. January.....	24
February.....	24
March.....	7
Not specified.....	16
Total.....	306

STATES.

Maine.....	11
New Hampshire.....	15
Vermont.....	7
Massachusetts.....	53
Rhode Island.....	7
Connecticut.....	28
New York.....	65

GENERAL SUMMARY,

Of Deaths, for the year ending April, 1844.

AGES.		Connecticut.....	
From 20 to 30.....	9	New York.....	23
30 40.....	18	New Jersey.....	9
40 50.....	19	Pennsylvania.....	11
50 60.....	12	Delaware.....	2
60 70.....	19	Maryland.....	2
70 80.....	19	Dist. of Columbia.....	1
80 90.....	13	Virginia.....	5
90 100.....	1	South Carolina.....	5
Not specified.....	15	Alabama.....	1
Total.....	125	Mississippi.....	1
Sum of all the ages spe-		Kentucky.....	2
cified.....6,151		Ohio.....	7
Average age of the 110...55 9-10		Michigan.....	2
		Indiana.....	2
		Illinois.....	4
		Missouri.....	1
		Wisconsin Territory.....	1
		Total.....	125
DENOMINATIONS.		DATES.	
Congregational.....	27	1843. April.....	8
Baptist.....	11	May.....	5
Presbyterian.....	17	June.....	7
Episcopalian.....	5	July.....	14
Methodist.....	39	August.....	12
Reformed Dutch.....	1	September.....	9
German Reformed.....	1	October.....	11
Unitarian.....	8	November.....	10
Not specified.....	16	December.....	9
Total.....	125	1844. January.....	13
		February.....	6
		March.....	8
		Not specified.....	13
		Total.....	125
STATES.			
Maine.....	9		
New Hampshire.....	9		
Vermont.....	2		
Massachusetts.....	17		
Rhode Island.....	1		

